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THE HUMAN SOUL – AN ONTOLOGICAL-CONFRONTATIONAL PERSPECTIVE: Attachment, Love, Empathy, Altruism, Patriotism, and Aesthetic Sensitivity – Towards a New Interpretation?

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Ἔρως ἐστὶ δύο σώματα, μία ψυχή.
(Love is two bodies, one soul.)
Plato : Symposium

Abstract: This article brings in attention an **ontological-confrontational thesis**, reconfiguring the human soul not as a static essence, but as a **dynamic agonic system** of internalized beings in perpetual struggle for precedence. Centered on the **personal ontos** as the primary matrix of being, the study identifies the soul as a pluralistic field of **onto-formational collisions** where emotions, values and spiritual representations engage in constant warfare to define the individual's identity. These internal confrontations—classified as intra-leveling, inter-leveling, and trans-leveling—are the fundamental mechanisms of self-constitution, where soulful unity is not a given harmony but a **conquered order** snatched from internal chaos. The soul's evolution through structuring and hierarchization culminates in **ontification**, a state of authentic existence achieved only through the **agonic suppression of egocentrism**. In this model, the vectors of human existence—attachment, love, altruism, empathy etc.—are redefined as **victories of alterity** over the solitary ego, representing the successful invasion and dominance of superior moral onto-formations. Whether in the primordial mother-child bond or the "mutual sculpting" of conjugal and friendly relations, the soul is revealed as an active **battleground of the spirit**, where responsibility toward the Other acts as a crucifying force against the self-preservation instinct. Ultimately, the soul exists only in and through **confrontation**, serving as an open structure where creative tension and the sacrifice of solipsism transform raw individuality into a radiant, ontologically dense presence. This agonic process ensures that peace is never an inert

balance, but a permanent, transformative struggle to reconcile internal plurality with the universal demands of the Love, Good, Truth, and Beauty.

Keywords: Agonic onto-formation, Ontological confrontation, Personal ontos, Ontification, Internal warfare, Victorious alterity, Egocentric suppression, Value-based collision, Sinmergent struggle, Structural-confrontational model

Introduction

The problem of the human soul has constituted, throughout the history of thought, one of the most persistent and fertile philosophical inquiries. From the Platonic conception of the soul as an immaterial and eternal entity, temporarily imprisoned in the body, to the phenomenological hermeneutics of consciousness in Husserl, Heidegger, or Merleau-Ponty, the soul has been successively seen as a vital principle, a rational instance, a space of lived experience, a form of reflexive consciousness, or a transcendental presence. However, despite this diversity of interpretations, a constant can be observed: the soul is never a simple reality, nor a unitary one, but a complex, multivocal, and dynamic structure—a topology of being in which affectivity, spirit, and will meet, confront, and mutually transform one another.

In ancient traditions, from the Pythagoreans to Aristotle, the soul was conceived as the principle of life, a motor of movement and perception. The Stoics later described it as pneuma—a subtle tension, a mixture of reason and vital breath that connects man to the cosmos. In Christian spirituality, the soul acquires a soteriological dimension: it becomes the seat of salvation, the place where the divine can be revealed. Modern philosophy, however, marks a profound mutation: Descartes isolates it as res cogitans, a thinking substance distinct from the body, while British empiricism (Locke, Hume) fragments it into successions of impressions and representations. In the 19th century, with the emergence of scientific psychology, the soul is gradually replaced by notions such as the psyche, consciousness, or personality—a mutation that, although epistemically fruitful, led to a reduction of its original ontological dimension.
But the soul cannot be reduced to either the psyche or consciousness. It is not exhausted in affectivity, in thought, or in will, but is the ground of being for these manifestations, their common ontological framework. The psyche describes processes; the soul describes beings. Personality designates an identity structure; the soul, a tension between presences. The mind elaborates reasons; the soul lives meanings. In this sense, what we propose in the present article is an ontological re-evaluation of the soul, a repositioning of it beyond psychological, moral, or theological registers, into a perspective that conceives it as a field of confrontation and constitution of being.

Modern history of thought has, on the other hand, brought an increasingly intense awareness of the relational dimension of the human being. From the dialogism of Buber and Levinas, for whom the "face of the other" constitutes the ethical core of existence, to Freudian and post-Lacanian psychoanalysis, which sees the ego as the result of the internalization of others, alterity has become the center of gravity of contemporary anthropology. Yet, what is often missing from these approaches is an ontological understanding of the confrontation between self and other, a conceptualization of how affective conflict, moral tension, or spiritual aspiration become processes of the constitution of being

This is where the present proposal fits in—the Ontological-Confrontational Thesis, which I address to the philosophical and scientific community as a possible reconstruction of the meaning of the human being. It is imperative to specify that this endeavor does not contest, disregard, or collide with the religious vision, conception, or belief regarding the nature of the soul; the present work strictly explores an agonic philosophical-ontological perspective, focused on the internal mechanisms of the self-constitution of being.

According to this thesis, the soul is not a static entity, but a dynamic system of internalized beings, of emotional-affective and spiritual onto-formations, in permanent confrontation for precedence, dominance, or harmonization. These confrontations are not pathological, but constitutive: they produce the emergence, transformation, and stabilization of being. In the absence of internal conflict, there is no soulful becoming, but ontological stagnation. Thus, if on a psychological level confrontation can be seen as tension or dissonance, on an ontological level it becomes the fundamental mechanism of self-constitution. Internal beings—values, emotions, beliefs, representations, spiritual images—clash, subordinate, and reorganize, generating temporary balances that define the identity of the soul. Of this, the soul exists not in stillness, but in motion; not in pre-existing harmony, but in a harmony gained through struggle.

In such a perspective, the emergence, existence, and functioning of the soul cannot be understood separately from what we call the personal ontos—the general living ontological framework of the person, the matrix in which the soul is constituted, understood as a being and as a living system of subsequent beings. The personal ontos is not identical to the soul, but encompasses it transmergentlly, sustains it, and structures it, offering it the possibility to manifest, confront, and transform.
It is essential to specify, with the utmost methodological rigor, that this analysis presents itself exclusively as an endeavor of ontology and philosophical anthropology. Although we deeply recognize and respect the millennial spiritual and religious traditions that associate the soul with the transcendent dimension, this volume deliberately excludes theological, mystical, or soteriological meanings. This demarcation does not represent a negation of the sacred, but rather constitutes an absolute methodological necessity to maintain the coherence and rigor of the proposed model. The assumed objective is the understanding of the soul

as an agonic onto-formation and as a dynamic system of being within the immanent context of human existence, strictly applying the instruments of ontological logic and structural dynamics. The work deliberately restricts its field of investigation to the phenomenological and ethical-relational dimension, leaving untouched the variables of faith or grace, which cannot be integrated into this structural-confrontational model based on the relationships between immanent onto-formations (values, emotions, will) and socially mediated alterity.

The present article is structured to explore, in its first part, the formation, existence, and functioning of this personal ontos, following its constitutive stages (from contact to ontification) and its emergent properties, such as emergence, transmergence, or sinmergence. Subsequently, we will analyze the soul as a multiplicity of beings, as an internal space of ontological confrontations between the emotional, affective, and spiritual, showing that these clashes lead to the institution of alterity as a constitutive principle. At the same time, fundamental forms of soulful confrontation—attachment, love, altruism—will be analyzed as expressions of the victory or resistance of different onto-formations, illustrated through case studies such as the mother-child relationship or social solidarity.

Therefore, this endeavor does not seek to explain the soul from the perspective of descriptive psychology, but to reconstruct it from within being, as an ontological process of self-creation. The goal of the ontological-confrontational thesis is to demonstrate that man does not exist through inert balance, but through the tension that generates becoming; that the soul is not a shelter of peace, but a field of creation, where confrontation is not the end of harmony, but its beginning—a peace gained through transformation. Understanding this foundation requires a prior clarification of the nature and structure of the personal ontos, the foundation upon which the entire edifice of the human soul is raised, an analysis to which the opening section is dedicated.

The Personal Ontos: Ontological Framework for the Formation, Existence, and Functioning of the Soul

Any authentic reflection on the soul must start from a plane broader and deeper than the psychological or moral one: from the ontological foundation of the human being. This original plane is what we can call the personal ontos—a field of ontological openness, a zone of being that precedes any distinction between thought, affectivity, and action. Before speaking of love, emotion, reason, or faith, we must understand the place where these become possible—the ground of personal being. The personal ontos cannot be reduced to a psychological or mental dimension. It is not a sum of lived experiences, but the structure of possibility that allows

them to appear. It is the ontological framework of human experience, the place where potentiality and actuality, spirit and body, the individual and the communal meet. In the original Greek sense, the term ontos designated reality in itself, the substance of existence. However, by adding the qualifier "personal," we move from a general being toward a being that reflects and constitutes itself through itself. The human being is not just something that exists, but something that becomes, always in a tension between interiority and the world.

In other terms, we could say that the personal ontos is the living tension between potential and act, between what is in germ and what effectively becomes through consciousness. In the same sense, Martin Heidegger shows that the human being, Dasein, is not a static essence, but an opening toward possibility, a way of being that permanently projects itself into the world. The personal ontos is understood, therefore, as the original mode of this openness, that interior place where man lives his own transcendence, where existence becomes reflexive.
Paul Ricoeur develops this idea in a hermeneutical direction, arguing that personal identity is not a fixed entity, but a narrative in construction. Man constitutes himself through the uninterrupted dialogue between ipseity and alterity, the personal ontos becoming the stage where this dialogue unfolds: a field of confrontation between the self and the world, between desire and duty. Contemporary phenomenology has amplified this perspective through Jean-Luc Marion, who considers that the personal being manifests itself to the extent that it "gives itself"—in the giving of self and in the receiving of the other. The personal ontos is precisely the space of this giving, where the being opens itself to alterity without losing itself in it.
Furthermore, Emmanuel Mounier sees in the person a dynamic unity between interiority and communion, showing that the personal ontos is not an isolation, but a being-in-communion. The same vision is shared by Karol Wojtyła, for whom the person is a subject of self-determination: the personal being is realized in and through action, in the freedom to give oneself.

In light of these perspectives, we can affirm that the personal ontos is the living foundation of the soul—the matrix in which all existential dimensions are articulated: the biological, the psychological, the spiritual, and the relational. It is not an abstract notion, but a lived reality, the place where being becomes aware of its own openness. In it, being and becoming, identity and story meet. Therefore, any reflection on the soul must start from this fundamental level. The personal ontos is the condition of possibility for all human manifestations: thought, emotion, love, or creation have their roots in this ontological field that allows them to be. Through it, being becomes accessible to itself and to the world, becoming presence, freedom, and meaning.

The Human Soul: Central Onto-formation of the Personal Ontos

The soul cannot be reduced to a simple psychological function or an abstract entity separated from the experience of life; rather, it represents a living and dynamic field where emotional-affective and emotional-spiritual dimensions intersect, each possessing relative autonomy and its own links to the personal ontos. This field is more than the sum of its component elements: it is an integrated plurality, a system in which internalized beings—representations, values, experiences—influence each other, generating complex internal dynamics. Aristotle defined the soul as the form of a body possessing life in potency, and Heidegger viewed it as a permanent openness; in this line, the soul appears as a system for the actualization of being. Sartre emphasizes the plural and conflictual character of interiority, seen as a terrain of tensions, while Merleau-Ponty underscores corporeity as a point of interaction: the subject is a being situated in the world, perceiving and being perceived, this openness constituting the ground in which internal beings are formed and confronted.

The formation of the soul is a continuous process of interiorization and the constitution of a living architecture of experience. In the initial stage of contact, the being interacts with the environment and cultural symbols, the experience becoming a presence inscribed within the personal ontos. The phase of acquisition involves the transformation of external experiences into autonomous internal structures; although Vygotsky describes interiorization as a social process, the ontological perspective proposed here extends the concept to the inscription of the world as a real presence within the being. In the phase of structuring, internal beings and values acquire organization and hierarchy, a stage followed by the phase of constitution, where the soul gains a functional and stable identity that allows for the self-recognition of the ego, according to Kierkegaard’s vision. The process culminates with the phase of instituting norms and with ontification, where the soul consolidates as a unitary presence, reflecting the "reconciliation of the spirit with itself" invoked by Hegel.

The soul is characterized by dynamic properties that allow for the self-regulation of the system. Emergence refers to the generation of new meanings from the interaction of internal elements, a vision supported by Whitehead, while transmergence indicates an openness toward the Other and the transcendent. If dismergence signifies fragmentation and conflict, conmergence and sinmergence designate the harmonization and internal solidarity of beings. Promergence describes the orientation toward a higher unity, transforming the soul into an autopoietic system, capable of adaptation and evolution, in the sense defined by Maturana and Varela.

This space is the site of ontological confrontations between internalized beings, whether they are competing moral values or tensions between affective desires and spiritual ideals. Confrontations establish internal

hierarchies and power structures, determining how the being reacts in the world, a theme present in Nietzsche and Heidegger. Jung emphasizes that the reconciliation of internal opposites leads to individuation—that is, the development of a mature soul—allowing for the emergence of new moral qualities through the integration of conflicts.

The affective dimension reflects states such as love, attachment, or hatred. In the ontological-confrontational thesis, love represents an obnubilation of the ego, attachment results from the victory of the other over the self, and hatred is an aggressive affirmation of the subject, with Ricoeur offering benchmarks for understanding this dialogue between self and other. The spiritual dimension involves relating to the transcendent and moral values, with Levinas emphasizing responsibility toward the Other as the foundation of soulful life, while nostalgia maintains the connection with a past self that continues to influence the present.

The soul develops fundamentally in relation to alterity, the I–Thou encounter described by Buber being made possible through the personal ontos. Every internal being is a reflection of an alterity—person, object, or value—and the community influences these structures through the internalization of collective norms, generating new confrontations for supremacy or harmony. In conclusion, the soul is an emergent complex of the personal ontos, an expression of the dynamics between the individual and the world, between the self and the Other. It remains a field open to transformation, constituting the basis for subsequent analyses dedicated to internal confrontations, faith, and altruism.

Internal Ontological-Soulful Confrontations – Equileveling, Interleveling, Transleveling

Internal ontological-soulful confrontations represent a fundamental process in the dynamics of the soul, taking place between internalized beings that, although possessing their own autonomy, interact and influence one another. It is not a matter of simple psychological conflicts, but of profound ontological tensions that shape identity, hierarchies, and soulful cohesion. These confrontations can be classified according to their complexity: between beings of the same level, between different levels, or between distinct natures. This perspective resonates with the thought of Nietzsche, who described the human being as a plurality in permanent tension, where internal energies constantly struggle for affirmation.

In confrontations between beings of the same level—be they affective, moral, or spiritual—immediate hierarchies and priorities are determined. Two emotions or values may dispute supremacy, attempting to impose the person’s decisional orientation. For instance, attachment to a person may conflict with a form of ideal love, generating dilemmas between loyalty and ideal. Jung emphasized that the process of individuation involves

precisely the reconciliation of these contradictions to achieve soulful maturity. Often, these struggles are not conscious, functioning as a silent substrate that directs actions and the intensity of experiences.

Conflicts also arise between different levels and natures, such as when emotional desires contest the authority of moral values or spiritual ideals. In a mature soul, this clash does not aim at the annihilation of one of the parties, but at negotiation and subordination, thereby ensuring a functional internal order. Heidegger highlighted that being always finds itself between the freedom of affirmation and the call to responsibility, a tension reflected in the soul through temporary supremacies conditioned by context. A concrete example is the collision between a momentary impulse and the value-beings of compassion or ethics, the result of which shapes future conduct through repression or accommodation.

The subordination and hierarchy resulting from these processes do not imply the elimination of "defeated" elements, but the establishment of functional structures. Dominant beings impose the general direction, while subordinated ones are integrated into the system, contributing to the stability of the whole. A strong spiritual value can dominate impulsive tendencies, providing a coherent orientation. Ricoeur observed, in this sense, that internal structures solidify through this subordination of tendencies in favor of cohesion.

Ultimately, the role of confrontations is essential for soulful development; they are more than selection mechanisms—they are active forces of construction. Every internal negotiation or victory generates new structures, orienting the soul toward maturity and adaptation. The confrontation between self-affirmation and moral norms can give rise to self-control and empathy, while the balancing of love with nostalgia ensures an integrated identity. Whitehead argued that any living process thrives on such creative tensions.

The Confrontation of Victorious Onto-formations with the Subject and the Suppression of Egocentrism

The confrontation with the subject represents an essential dimension of soulful development, a process in which internalized beings relate to the conscious ego, the subjective identity, and its own structure of self-representation. This interaction is not limited to a simple evaluation of thoughts but constitutes a testing of the capacity of internal beings to modulate and limit the manifestations of egocentrism. Thinkers such as Kant and Ricoeur emphasize that moral autonomy and the transcendence of selfish desires are the pillars of ethical maturity; thus, the confrontation

with the subject becomes a process of internal critique through which internalized values evaluate the relevance of egotic impulses.

The repression of egocentrism does not aim to annihilate the ego, but to subordinate its excessive manifestations in favor of internal cohesion and relational balance. On this plane, dominant beings—moral values or spiritual ideals—actively intervene to restrict the expansion of the ego. Levinas argues that responsibility toward the Other imposes a natural limitation on egocentrism, orienting the being toward exteriority, while Heidegger emphasizes that authentic existence involves confronting one's own limits. This repression is a dynamic process of negotiation and consolidation of the internal instances that govern the subject's conduct.

The mechanisms of internal subordination function through the hierarchy of internalized beings, where spiritual values are given priority over impulsive urges. This hierarchy is adaptable, reconfiguring itself based on experiences and relationships. Jung maintains that harmony between the ego and deep structures leads to a balanced soul, allowing for the emergence of compassion and altruism. Thus, the repression of selfish tendencies not only stabilizes the internal system but also opens the way toward higher virtues.

The stage of confrontation between the subject and the Other involves a negotiation between one's own identity and the internalized presence of alterity, whether concrete or generalized. In social relations, the internalization of the norms and expectations of the other can suppress selfish manifestations, leading to increased internal cohesion. For example, the internal presence of a mentor or a moral leader can determine the subordination of personal desires to broad ethical principles. Vygotsky emphasized that the internalization of the social is essential for higher psychic functions, a process which here translates into the soul's capacity to make room for alterity.

Illustrative examples confirm this dynamic: an individual who has internalized solidarity will repress impulses of aggression, and one who is spiritually oriented will limit selfishness in favor of responsibility. Daily decisions to help unconditionally or to forgive are the concrete results of the victory of value-beings over egotic impulses. The ontological-confrontational thesis proposes, therefore, a model in which the soul is a field of forces where internalized beings constantly negotiate supremacy, the subject being permanently shaped by this play of alterity.

Thus, it can be stated that the confrontation with the subject and the regulation of egocentrism are established as crucial stages that allow the individual to integrate moral values and harmonize affective-spiritual behaviors. This perspective, supported by the theoretical benchmarks provided by Ricoeur, Levinas, or Jung, explains the emergence of empathy and the capacity for authentic relating. The subject does not act in isolation, but within a polyphonic internal universe, where confrontation

becomes the primary source of soulful maturation and the constitution of a being oriented toward meaning and communion.

Structuring, Hierarchization of Onto-formations, Instituting and Ontification of the Soul

The structuring, hierarchization, instituting, and ontification of the soul do not constitute linear processes, but rather dynamic stages unfolding within the personal ontos, coordinated by fundamental existential tensions. The birth of a coherent soulful structure represents, in essence, a triumph of order over internal chaos. The defining moment of this architecture is not the beginning, but the completion of an intense period of confrontations—intra-leveling, inter-leveling, and trans-leveling—alongside the confrontation with the subject of knowledge. These struggles function as a selective matrix that tests the resistance of psychic and spiritual components, with structuring and hierarchization appearing as a direct consequence of these battles. This vision brings to mind the stratified ontology of Nicolai Hartmann, where existential layers are integrated through dependency relationships, the superior dominating the inferior. Thus, the soul finds its stable form only through internal validation, its architecture being an ontic performance: every victory over an inferior drive consolidates the hierarchical position of the victorious principle, transforming conflictual dynamics into a functional norm and an internal map of validated values.

As a result of these confrontations, the instituting of the soul occurs through the phenomenon of onto-formational dominance. Certain internalized entities, which have proven stable in the existential test, become dominant; these are not necessarily the strongest biological drives, but principles with a higher value charge. The concept resonates with Max Scheler's material ethics of values, according to which superior values (spiritual or aesthetic) gain precedence once they are perceived and instituted. Instituting involves a solidification of ontic boundaries, creating a core immune to environmental fluctuations and functionally subordinating lower levels. An eloquent example is dedication to an artistic or scientific ideal, where the values of Truth or Beauty subordinate the need for comfort, thereby validating an ontic vocation based on a hard-won hierarchy.

Once instituted, the soul moves toward its highest achievement: ontification, meaning the plenary actualization of its potential and the transition to authentic being. Ontification has a dialectical nature, similar to the I-Thou dialogue described by Martin Buber, representing the establishment of an authentic relationship between the ego and its instituted self. The fundamental condition of ontification is the diminution of egocentrism—a triumph of principle over personal interest. This self-transcendence is essential for moral development, referring to Lawrence

Kohlberg's post-conventional stages, where the individual anchors themselves in universal ethical principles. The mechanism involves a cognitive and affective decentering: the soul relinquishes the filtering of reality through its own needs, allowing the Other to manifest their fullness. This conscious self-limitation liberates the soul, making it capable of authentic freedom, defined by action in accordance with instituted values, even to the detriment of the immediate ego's survival.

The functioning of the ontified soul manifests through the superior quality of its relationships with the world; freed from egocentrism, the soul orients itself toward alterity. This responsibility toward the Other is captured by the ethics of Emmanuel Levinas, where the face of the neighbor imposes a duty that exceeds the totality of the ego. The responsible soul thus sustains structures such as attachment, love, altruism, and empathy, which are not simple feelings, but manifestations of superior onto-formational dominance. At this level, intentionality is reconfigured: the goal is no longer the ego, but the value-based objective. Love, for example, becomes an affirmation of the other's being, not a need for possession.

We can conclude that the vectors of ontic functioning—attachment, love, altruism, empathy, and aesthetic sensitivity—are the forms through which the soul interacts with the world and validates its hierarchy. The analysis of these manifestations allows for the measurement of the degree of ontification, where radical altruism indicates the final victory of spiritual onto-formations over egocentric ones, constituting the central theme of the interpretations that follow.

Attachment and Love

Attachment represents the first agonic challenge of the human being, the act by which we recognize the necessity of the other and emerge from biological isolation to initiate the first form of synmergence. This stage, marked by anguish, forces the ego to accept that it is not self-sufficient, laying the foundations for the first ontological concession in the face of the alterity necessary for soulful development. Mature love transcends attachment, becoming the victory of the soul over its own selfishness, a creative tension that refuses possession in favor of a profound communion. It functions as an active ontological watch through which the being paradoxically fulfills itself through giving, achieving an ex-centration that transforms the soul into an open space for the presence of the other.

A soul capable of love is one that has conquered the fear of loss through the courage of absolute giving, fighting against the natural tendency to assimilate the other. Mature love is the continuous confrontation to maintain the sacred distance between two souls, allowing the other to be themselves within a space of creative freedom. In the act of agonic love, the density of the soul is measured by the capacity to sustain unity

without canceling uniqueness, demonstrating that fullness is reached only through the deliberate sacrifice of solipsism. Love thus reveals itself as the act by which the being fulfills itself through ex-centration, demonstrating that the true density of the soul resides in its capacity to become a meeting place.

This thesis converges toward the Platonic concept of Eros, viewed not as mere desire, but as a force of ascent toward the idea of Beauty through the constant purification of intentions toward the loved person. Erich Fromm, in "The Art of Loving," articulates the vision that love is not a facile feeling, but an agonic discipline that must be practiced against laziness and narcissism. Love thus becomes an "ontological conspiracy" between two beings, a process that brilliantly reflects Martin Buber’s I-Thou relationship as the foundation of human reality. Consequently, love is the supreme battle won against ontological loneliness, being the only force capable of unifying two worlds without crushing their freedom.

7. Empathy, Compassion, Pity

Empathy is the agonic gateway for foreign experience into one’s own ontos, representing a suspension of the ego’s barriers and a process of feeling-together that forces the soul toward permeability. Without empathy, the soul remains a closed fortress, but through it, it becomes capable of internalizing the affective state of the other, initiating the act of universal communion. Compassion and pity are the superior developments of this process, involving an ontified decision to carry the burden of another and to morally colonize selfishness by broadening the horizon of responsibility. These acts force the ontos to integrate the world's pain into itself without being destroyed, transforming assumed vulnerability into the highest degree of spiritual resilience.

A soul capable of compassion has managed to transmerge beyond epidermal limits, recognizing in the stranger a part of its own substance and refusing the affective atrophy of the technological world. This sensitivity transforms the trauma of encountering suffering into an ontological bridge, where compassion becomes a decision not to remain indifferent in the face of human fragility. Through these processes, the soul pulses in the rhythm of humanity, the victory of responsibility over solipsistic indifference becoming the foundation of an existence that refuses isolation. Compassion is the victory of responsibility over indifference, transforming the soul from a closed fortress into a space of healing, maintaining the ontos in a state of maximum vivacity.

The agonic dimension of pity draws its sustenance from the thought of Schopenhauer, who saw in compassion the only way to break the "veil of Maya" and recognize the unity of the universal will. Although neurosciences offer support through mirror neurons, we argue that empathy is an act of moral will, an idea that resonates with the effort to

leave one's own center described by mystics. Compassion thus becomes a "crucifixion of the ego" on the cross of the other's pain, a process through which the soul dilates to the cosmic dimension of love for fellow humans. In conclusion, compassion represents the metaphysical dilation of the soul, the process through which the suffering of another becomes the raw material of our own moral perfection.

Altruism and Generosity

Altruism represents the supreme victory of the onto-formation of the Good over the instinct of self-preservation, being the purest expression of moral agonism where the subject decides the priority of the other. In every altruistic act, the soul fights a lightning battle against utilitarian logic, achieving a transmergence in action that demonstrates that man can give from his own essence. This force defies the logic of scarcity, raising the soul to a level of autonomy where wealth is measured by the radiance of giving and not by the accumulation of goods. Generosity is the radiant manifestation of this spiritual abundance, confirming the absolute autonomy of the person from the biological determinism of individual survival.

The generous man is the one who has defeated the ancestral fear of the future through trust in the power of giving, transforming existence from a struggle for survival into a work of art of communion. Through altruism, the soul demonstrates that it is not a closed system, but an inexhaustible source of meaning, raising man above the realm of necessity. The ontification of altruism confers upon the person an irreducible moral authority, achieving the leap toward a fullness that defies finitude and the logic of innate selfishness. Ultimately, through the generous act, the human being confirms their capacity to act against the gravity of instinct, instituting a new order of existence.

This thesis feeds from Marcel Mauss’s concept of the "gift," viewed not as an economic exchange, but as an act of creating a spiritual bond that defies the logic of profit. Generosity finds its reason in what Georges Bataille called the "accursed share"—that energy of the being that must be given away so that the soul does not suffocate. Altruism thus becomes a form of everyday heroism, where the subject chooses to be a source rather than a captor of energy, exemplifying the multiplication of being through the act of noble waste. It follows that altruism is the supreme test of soulful nobility, the act by which the individual transcends their biology to become a spring of being for the world.

Solidarity, Patriotism, Nationalism

Solidarity is the agonic recognition of the indissoluble link between individual and collective destiny, representing a victory over atomized individualism through an assumed sinmergence. It is not a political option, but an ontological necessity of a soul that understands it can only be complete in relation to its fellow humans. Patriotism offers this process a metaphysical anchor, being the ontified love for the symbolic space of roots, a "home" that provides stability to the personal ontos. The agony of patriotism consists in the effort to honor the received heritage in a world tending toward uniformity, offering the individual a horizon of personal sacrifice.

The harmony between the particular and the universal, reached through successful trans-levelings, transforms identity into a polyphony where belonging to a people and belonging to humanity nourish each other. Authentic patriotism fights against uprooting, offering the soul a historical verticality, while solidarity anchors it in the responsibility toward the collective present. Extremist nationalism can be seen as an agonic dismergence, a collective narcissism that perceives alterity as an ontological enemy; therefore, the mature soul must maintain love for one’s people within the bounds of respect. The victory over xenophobia and isolation confirms the ontological maturity of the person and their capacity for superior integration.

This identity horizon is circumscribed by Herder’s concept of the "spirit of the people" (Volksgeist), understood as a specific contribution to the universal concert of humanity. Patriotism identifies with the "will to live together" described by Ernest Renan, a daily plebiscite that demands the sacrifice of narrow group interest for the common good. Solidarity thus becomes the ontological glue that prevents social anomie, a process that resonates with Durkheim’s vision of the transformation of the crowd into a community. In conclusion, solidarity and patriotism are the forms through which the soul assumes geography and history as internal dimensions of its own moral density.

The Mother-Child Relationship and Kinship/Neighborhood

The mother-child relationship constitutes the original matrix of all ontological confrontations, being the space where the foundations of soulful architecture are laid and where the capital of being necessary for growth is provided. For the mother, it involves an agonic process of sacrificing the ego, while for the child, it represents the first experience of synmergence that guarantees ontic security. This primordial synmergence provides the foundations upon which the entire process of individuation will be built, offering the primary model of responsibility toward another being. In the wider circles of kinship and neighborhood, the soul

internalizes the alphabet of co-existence, learning to negotiate its own space of freedom with social limitations.

Kinship introduces the individual into a network of ancestral obligations, forcing a confrontation between the desire for autonomy and the duty of belonging to a historical line of generations. Neighborhood tests the capacity to accept alterity within proximity, transforming shared physical space into a web of moral meanings that ground social ontology. Through these daily interactions, the soul trains in the art of fertile compromise, transforming the neighborhood into a school for limiting territorial egocentrism by respecting the boundaries of the other. A mature soul must also carry out a confrontation of emancipation from the negative influences of the environment while maintaining the connection to its saving roots.

This structuring finds a solid foundation in Donald Winnicott's theories of the "sufficiently good mother" who manages the tension between presence and absence for the birth of the ego. Neighborhood is explored through Simmel's concept of "sociability," where the individual learns to play social roles without losing internal authenticity. Kinship becomes an "elementary structure" of the soul, an idea that resonates with Lévi-Strauss’s anthropology by imposing laws of reciprocity that force the overcoming of selfishness. In conclusion, relationships of proximity represent the first line of soul-forging, where raw individuality is polished toward harmonious integration into the great collective ontos.

The Conjugal Relationship and Friendship

The conjugal relationship represents the stage of the highest mutual sculpting between two mature freedoms who choose to create a common ontos without canceling their uniqueness. This assumed synmergence demands a permanent trans-leveling of conflicts into fidelity, transforming the tension between two egos into a superior unity built on respect for mystery. Conjugal agony consists of the tension between total unity and the preservation of sacred distance, being the process through which two become a unity without losing identity uniqueness. Friendship acts as an agonic mirror, an elective relationship where iron sharpens iron through the courage to confront the other's flaws in the name of truth.

The authentic friend is the one who has the courage to mirror our defects, aiding us in the process of the ontification of character through a saving and sometimes painful honesty. Both relationships offer the definitive victory over solipsism, forcing the soul to emerge from isolation and achieve fullness through fertile dialogue with a partner in struggle. Ontological watchfulness against affective entropy keeps these bonds alive, confirming that the human essence is perfected only in the respectful collision with another soul equal in dignity. The victory over

solipsism in these deep bonds provides the soul with its most precious density and the capacity to resist the degradation of time.

Friendship rests on Aristotle’s vision of Philia as a community in virtue, a noble agon in which two friends compete to become better. The conjugal relationship reflects the dialectic of the androgyne described by Plato, but interpreted as an effort to reconstruct the whole through respect for ontological difference, a vision shared by thinkers such as Irigaray. These bonds are laboratories of Hegelian "recognition," where self-consciousness is born only through the gaze of the other, a phenomenon that validates the importance of interpersonal conflict as a motor for growth. Therefore, deep relationships are the workshops in which the soul learns that the only real unity is the one forged through the effort to accept another freedom.

Aesthetic, Moral, and Intellectual Sensitivity

Aesthetic, moral, and intellectual sensitivity constitute the soul’s transcendental radar—the instruments through which it performs a metaphysical respiration, uniting with the Beautiful, the Good, and the Truth. This triad does not represent a mere cultural appendix, but the battlefront against banality, purifying the aesthetic gaze and fortifying the moral will. Aesthetic sensitivity allows for the recognition of order within chaos, being an act of aesthetic resistance against the banalization of daily existence and the ontological ugliness that surrounds us. Through the aesthetic, the soul accesses a dimension of gratuity that raises it above biological needs, preparing it for the encounter with the absolute through creation.

Moral sensitivity is the motor of ethical inter-levelings, the compass guiding the soul in choosing the Good, while intellectual sensitivity is the agonic desire to unite with the Truth. Together, they raise man above the biological immediate, offering the soul access to eternal realities and transforming the person from an observer into an active participant in the Logos. Ontification through these absolute values represents the peak of agonic evolution, the moment when the soul becomes a radiant structure reflecting transcendental perfection. This triad of sensitivity acts as a continuous transcendental respiration through which the individual transcends their own historical finitude.

This assault upon the transcendent accords with Kant's theory of the sublime, where the confrontation with overwhelming greatness awakens in us the consciousness of our own suprasensible destination. Truth appears as an agonic "unconcealment" (Aletheia), a Heideggerian concept emphasizing the effort to set aside the veil of prejudice through courageous thinking. The Beautiful becomes, in Dostoevsky's terms, the force that "will save the world," because it compels the soul to an asceticism of the gaze, an idea that converges toward the necessity of re-sacralizing the real. In conclusion, transcendental sensitivity is the organ

through which the soul touches symbolic immortality, anchoring itself in the perennial values that survive any temporal agony.

Conclusions

The entire course of this work has sought to reveal the soul not as a metaphorical, psychological, or religious entity, but as a living ontological reality, constituted, modeled, and redefined through continuous confrontations between multiple internalized beings, between the subject and the Other, and between the affective, moral, and spiritual values that traverse its structure. At the heart of the research has been the ontological-confrontational thesis, our proposal addressed to the philosophical and scientific community, which considers the soul a dynamic instance in which being is fulfilled through conflict, balance, and transformation. This perspective does not align with traditions that reduce the soul to the psyche or consciousness. On the contrary, it restores the soul to the ontological dimension of being, transcending the boundaries of empirical anthropology and affective psychology. The soul, in this sense, is not a mere function of the mind, but a plural ontological field, a living network of presences, tensions, and internalized forms of life. Within it, personal beings, values, objects, ideals, and symbols coexist and confront one another, giving consistency to human identity through their interaction.

Through the analysis of the stages of formation and existence of the personal ontos, we have shown that the ontos is not the identity core, but the general ontological framework of the person, the matrix in which the soul is constituted. Within this framework, the human being undergoes stages of contact, accumulation, structuring, and ontification, each bringing a new layer of soulful content and a new form of balance. Its properties—emergence, transmergence, sinmergence, conmergence, telegence—are not mere descriptive attributes but functions of ontological self-regulation, processes of articulating the being in becoming.

Internal ontological-soulful confrontations represent the motor of this becoming. Static harmony does not reign in the soul; rather, an order of tensions does—a perpetual struggle between internalized beings, between emotional and spiritual values disputing precedence. Every victory, however temporary, reorganizes the structure of the soul, giving birth to new balances. These confrontations are not destructive but creative, as they are the necessary condition for ontological growth.

Attachment, love, se, altruism, compassion, nostalgia, aesthetic sensitivity —all have been understood in this work as specific manifestations of ontological confrontation. Attachment represents the victory of the Other over the self, love a suspension of egocentrism in favor of communion, and faith—a supreme form of self-transcendence through voluntary submission to transcendence. In opposition, detachment, rationality,

critique, and unbelief are not negations but complementary forces that maintain balance and protect the ontological integrity of the being.

The ontological-confrontational thesis has demonstrated that the soul develops not by eliminating conflict, but by integrating it. The becoming of the soul does not imply peace, but the capacity to transform tension into coherence, opposition into meaning, and alterity into structure. In this sense, confrontation is not a negative phenomenon but the expression of the being's vitality—the sign that the soul is alive, permeable, and open to transformation and transcendence.

The analysis of fundamental relationships—mother-child, husband-wife, individual-community—has highlighted that the ontogenesis of the soul is achieved through successive invasions of the Other. The child's being gradually penetrates the mother's soul, shaping her affectivity and subjectivity. At the same time, the mother leaves her mark on the child's soul, formatting it ontologically and emotionally. Conjugal relationships, in turn, illustrate the dialectic of mutual invasion: each partner becomes partially internal to the other, and conjugal balance is nothing other than an ontological pact between two souls in permanent confrontation.

The moral and social dimension of the soul took shape in the analysis of altruism and patriotism—forms through which the generalized Other, i.e., the community, penetrates and establishes itself within the character structure of the person. In these forms, the victory of the Other over the self is not one of annihilation but of moral institution: the person becomes the bearer of a broader order, transcending individuality in favor of a symbolic totality.

In the section dedicated to pity, compassion, and nostalgia, it was shown how human affectivity becomes a terrain of confrontation between past and present, between pain and meaning, between suffering and healing. Pity and compassion are expressions of the soul's openness to alterity, while nostalgia betrays the soul's confrontation with its own past—a struggle between present identity and that which was. Thus, the soul proves to be a temporal instance, a being that confronts itself in time, seeking to reconcile what was with what it is becoming.

Aesthetic sensitivity was interpreted as a superior form of ontological confrontation. The Beautiful, as an invading alterity, orders the internal chaos of the being and leads it toward unity. In artistic experience, the ego opens to the world, and the confrontation between order and disorder, beauty and ugliness, spirit and matter, becomes a process of ontological harmonization. Art and beauty are thus forms of ontological salvation—expressions of the victory of order over chaos and of light over interior obscurity.

Overall, the work shows that the soul is not a given, but a process; not a fixed substance, but a confrontational becoming. It exists only in and through confrontation—with the Other, with the world, and with itself.

Ontologically speaking, the being of the soul is dialogical, relational, and multipolar. It does not possess an original unity, but a dynamic unity, always reconstructed following each internal victory or defeat. In this sense, the ontological-confrontational, agonic thesis fundamentally reconfigures how we can understand man. It proposes a dynamic anthropology in which tension and conflict are not accidents but constitutive conditions of being. Instead of a metaphysics of substance, it proposes an ontology of interaction, in which existence is realized through relationship and identity through transformation. Thus, the human soul appears as an open structure, permanently at work, in which love, faith, empathy, compassion, beauty, and altruism are forms of balancing internal confrontations. It is defined not by stability, but by the capacity to maintain its order amidst change, its meaning amidst tension, and its light amidst chaos.

Ultimately, the soul, in this perspective, is the ontological space of reconciliation, the place where the being assumes its own plurality and transforms it into a living unity. The human being is not a peaceful being, but one who lives through confrontation, who knows themselves through alterity, and who perfects themselves through balance. This is the essence of the ontological-confrontational thesis: the idea that the life of the soul is an incessant ordering confrontation, a creative tension between the forces that compose it, a tireless work of the being to reconcile with itself, with the Other, and with the world.

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